

BLUE GRASS BLADE

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JAMES E. HUGHES, Editor and Publisher
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Honesty is a great institution.

Only live stock actually needs watering.

Few photographers take people for what they are worth.

Some married people have nothing in common but a salary.

The difference is between questionable habits and being questioned.

The world is full of religions but not one was founded on science.

Virgin born gods always happen in another country in another age.

According to press reports the preachers are keeping the old game.

There isn't a corner lot in heaven that could be sold for spot cash.

The world is simply waiting for the man who can tell it what to do next.

Orthodoxy robs humanity of happiness here and denies it with a fake of something hereafter.

Religion, if taught without authority, cannot do much harm, but the injury comes when it seeks to establish itself in our daily lives by the aid of legislation and brute force.

The Bible, though useful in some respects, especially as marking the era of decadent Christian theology, should be kept under lock and key unless thoroughly expurgated and fumigated. In its pages may be found a little of what men call mortality but take as a whole it contains the most degrading obscenity that was ever conceived in the brain of man. Is it not strange that some men and women refuse to read it with their eyes open and their minds willing to discriminate between the good and the bad, the true and the false?

Our issue will be up to date in a few days. The opportunity we have worked for is at hand. This does not mean that our finances are in any better shape but that the dull season in our line is upon us and we propose now to spend the time in rushing the Blade up to its proper date. We are grateful to our uncomplaining friends for they have seemed to thoroughly understand the situation. Our work is yet a labor of love but we hope to reach better results by persistent effort.

With our friends at work in our behalf, each trying to build the circulation of the Blade, we ought to succeed far better than we are now doing. The many can help the one with but little effort but the one can render small service when it has to be distributed continued wide.

The church is failing. Its political and spiritual power is now almost a thing of the past. Science is steadily mounting to its legitimate throne in the world of intellect wherein it shall sit and bear rule over all the departments of human life and activity.

Even as the enemies of Freethought do not spare their denunciations of the men and women engaged in its advocacy, the friends of the movement can well afford to sing their praises all the louder and longer. Besides it gives a fair amount of encouragement and plenty of cheer is needed in the task of spreading enlightenment and progress.

Why should men quarrel about religious faiths? Cults and creeds have swayed the minds of untold millions only to fall into disrepute and decay and Christianity, in all its phases, is doomed to be swept by the broom of Time into the world's great rub-

ish heap, passing into the tomb of history and taking its traditions and legends into utter forgetfulness.

SHALL WE PUT OUR TRUST IN GOD OR IN MAN

The making of man was the crowning glory of god.

The above statement was made by a Lexington preacher, as reported in the local papers and we are further informed that he added thereto by saying:

"Our greatest error is that we trust to little in god and too much in poor, weak humanity."

From a purely church standpoint the thoughts here suggested may be all right, and they doubtless are. From an ethical and practical point of view they are simply pretty passages without sense or meaning, altogether contrary to human experience and knowledge.

According to the way we had been taught the making of man was a mistake and that creation was not complete until Jehovah had made woman. As woman was made last and made for the purpose of correcting a previous error her creation must have been the crowning glory, if any glory is coming from that direction. God made man perfect, this is, as god understands perfection. In a little while son found that man was not perfect, that something was missing. A mistake had been made somewhere. Some kind of a correction was necessary. Man was not an actual necessity for god himself created him to please a passing fancy. This discovery was made that man was alone, which was not good for him, in spite of god's wishes to the contrary, hence, to fill up the gap and complete the creative work, woman was made and this was the end, the crown of all. If the editor of the Blade had the power to create a beautiful woman he would not waste much of his time making man.

Reverting to Ingersoll we learn, and let it be understood many valuable lessons have been learned at his hands, that the creation of an honest and good man was the noblest work of man, but as we have yet failed to find a solitary god who could consistently boast of that qualification, man has little glory to boast of. Every god is man made. There were no gods until man started in the business. It was an unhappy day when the industry took root. Far better for the race had the god making factories been put in all kinds of celestial revivers before any of the products were half finished. So after all it is a mere question of individual opinion but if god made man he turned out a far better job than did man when he began making gods.

And so we are told that we trust god too little and trust man too much. This is just like Christianity. It has so little confidence in humanity that it would advise a general condition of skepticism towards each other, accentuated by doubt. Were this same preacher offering with pain on said outlook or disease we might have greater confidence in his restoration to health if attended by a doctor of medicine than he would have if he was ministered unto by a doctor of divinity. We cretins are wrecked in mid-ocean and would have greater confidence in getting back to land could he obtain a seat in some lifeboat made by the hand of man than if he put all his trust in god. Did he want to negotiate a loan he would find his fellow man more capable and willing to aid him than the very god he preaches about. Why god is incapable of supporting the very churches erected in his name and if this same preacher had no confidence that man would contribute of their means towards its maintenance the edifice would soon crumble and decay. In this respect it is observed that the preacher has far greater confidence in the collections than he has in the loving mercy and charity of god.

The truth is that under the Christian god even preachers will put their trust alone in god as a matter of indulgent vocabulary, but they make all others pay spot cash. As a matter of fact god has not the slightest to do with our human economy. Science ignores god. Philosophy knows him not. Future history is being written without him altogether. God cuts no figures in business and the marts of trade make no allowance for him. Agriculture continues with absolute indifference regarding him and god is never recognized as a member of the family. We want less of god and more of man, less of church and more of the home, less Christianity and more humanity. Learn to trust each other and refuse to trust god for a cent. Trust in god means more cash for the preachers and this is the only capable interpretation of the subject. Trust in god is for the glory of the person alone. To put your trust in humanity makes for the glory and upbuilding of the race and this can go on without god and without his representatives.

DEAD OR DYING.

The king is dead, long live the king."

It was the cry of a partizan, a courtier.

Now Christianity is dying, it will soon be dead and it will be incapable of living.

The latter is the verdict of a large class of people among whom may be found a liberal sprinkling of the advocates of Romanism who foresee in the trend of modern events the downfall of the church of Christ.

Rationalists have long held to such a view because they knew that in the natural order of things it must die. Christianity must die as all preceding religions died before it. Another form of religion will take its place but it will be a better religion, a purer religion than that now prevailing in Christendom as each succeeding religion has invariably shown some improvement upon its predecessors.

In many notable cases, especially among that

party in Europe known as the Neo-Catholics a party which recently wrung from the Vatican a bitter and vindictive reproof, the death of Christianity is actually announced and we are compelled to admit that if such a condition be true as regards Europe the people in that continent are far in advance of the American people.

There can be no doubt that Christianity is now passing through a series of crises which every organism is compelled to endure. Birth, growth, maturity, decay and death. These are the stages through which all and everything must pass. The Christian church has passed the full zenith of its power. It is now on the big road downward. Its policy is now to try and understand the forces that antagonize, to attempt a conciliation, and by some sort of truce, or compromise, she hopes to continue her mission of glide for a season longer. One of the greatest errors committed by the church was her opposition of scientific truth. The church leaders and religious teachers had absolutely failed to appreciate the revolution that had been wrought so forcibly by science in our conceptions of truth and they are now facing the natural and inevitable consequences.

The church failed to understand, that a truth still remained a truth in spite of the religious misconceptions abuses and opposition. Coercion was resorted to instead of argument. The battering rams of reason and logic were then hurled against her doors and only ruin now confronts her.

It is a well known fact that the church was never granted control over the affairs of man by divine ordinance. Whatever power or influence the church enjoyed was won by intrigue and established by the mere circumstance of politics. As a result of this every iota of Christian worship was resolved into a cold formalism, destitute of feeling or sentiment. The ignorant was awed thereby and their minds still held captive at the found of tyranny. The intelligent saw through it, revolted against it and cut loose from the church altogether. The latter became the living forces of the time. From them have come the free liberties we still enjoy but these had to be wrested from the reluctant hands of tyrants.

The Blade perceives the plain drift of modern thought. It is towards a purely rationalistic religion, if it may be called by such a name. In spite of our liberalism, our freethought, may still cling to the customs and forms employed by the orthodox church and many attempts have been made to organize a Freethought party under the name of church, with church forms, even to the extent of taking up a collection. This may be an evidence of the extent to which superstition and formula can continue to influence the human mind for long years after that mind imagines itself to be entirely free from it. Another element wants nothing pertaining to the church or clergy to be made a part of our organized work. These indicate more differences of opinion, but the principal question is whether or not the climax will find us ready to seize the opportunity of substituting a Freethought religion for the religion of Christ. Should Christianity be met with immediate destruction and eradication it does not follow that another system must supplant it. Destroy error and truth becomes sufficiently manifest. The people want nothing but truth. If a place of common meeting is desired, a place where many can congregate for instruction, means must be taken to supply the want, but only truth should be propagated.

In any event the letter addressed to the Pope by the Neo-Catholics, resenting the reference made to them as being the 'sappers and miners' of the church, and the Blade hopes that the day of the world's regeneration may not be much longer delayed.

So it comes that Christianity is dead, but we are unwilling to bespeak for it a longer life.

If Christianity is dead it ought to be and we can each contribute to that end. We all know it is dying and it were better to administer an anesthetic to alleviate the pain that comes with death.

ANOTHER BLOW AT THE CHURCH.

Upon the legal presumption that what is good law in one part of a nation, country, or empire, it must also be good in any part, the French Republic has extended its religious associations law, better known as the separation law, into some of her dependent colonies and it is now reported that the secularization of education by the home government has exercised such an influence upon her colonies, that one of the most important, that of Madagascar, has issued a decree that no more educational work can be carried on by the name of the church, by the church and under the influence of the church. The same law provides that no religious society shall be recognized as having anything to do with education and that all teachers must make application to the government for permission to carry on schools.

So it is that one by one the fortresses of the Christian faith are being shattered the world over. One by one her bulwarks fall. One by one her foundations are being removed and in a little while it will be powerless for naught save to maintain its own immobility and is even now fast sinking into mental and physical decrepitude.

According to all reports on this subject the backers and leaders of the church in French Madagascar begged for an extension of time for six months before enforcing the law in all its provisions, but so firm was the government in this undertaking that the request was refused point blank and with this step the most important of all the privileges ever enjoyed by any religious faith has been destroyed, or, in other words taken from them.

Of all the religious systems known to mankind

none has ever been so doggedly persistent in its efforts to absolutely control education as that passing master under the name of Christ. Without argument or reason, without excuse or explanation, it has diligently and universally sought to implant religious poison into the minds of innocent children upon the well grounded hypothesis that once implanted in the mind of childhood the poison would grow and develop and that child grow up an adherent of the faith thus taught. Prayers and the singing of hymns, bible readings and recitation of creeds, have all been injected into the school curriculum and these were bound to have some effect upon the minds of the children being taught. We have previously stated that the mind of a necessary to childhood. They could not understand why write upon it just whatsoever you please with the assurance that your writings will remain for life, provided you take sufficient care that they are not erased before they are dry. Priest and child is just like a blank sheet of paper and you was up to a few years ago, all the schools in Christendom were under the influence of clergy, religious instructions were given to the children every day and precautions taken that the children were not allowed to forget or become indifferent to the faith. They were terrorized by threats of punishment dire from an angry and unforgiving god should they cease to sing his praise, cease to worship him, or pray to him. Argument was unneeded knew this secret only too well. Thus it stand it had argument been used. The priest and preacher combined to see that only the right kind of teachers were selected that would guarantee the perpetuity of the faith and thus the children were made the battle ground between mental liberty and mental slavery. First and foremost in the march of Time, the people of Madagascar have rescued their children from such a pernicious evil and they have set an example that all the world can well afford to follow.

In the winds eye many can look back to a time when the village, or town church, was the only school-house. In those days the school was made the nursery of the church. Its pupils were graduated from the school into the church and the village parson undertook to see that the children were so trained as to make positive church members as they grew up. School teachers were leaders in church congregations and to a great extent this is also true today. It was to the school that the parson looked for the future believer in his faith. Similar conditions have prevailed in many portions of the United States for years and in some instances they may still be in existence. Only by such vigorous action as that taken by French Madagascar can the corruption of the mind of childhood be averted and we can only hope that similar action will be taken in the immediate future by all civilized governments. The permissions and meddlesome interference with governmental matters by the professors of Christianity has become so mangling that drastic measures are required to compel them to desist.

Of course, it was not to be expected that the church leaders would be pleased with this new attack. James Sibley, who is described as an English missionary, now forced to leave the Island, claims that the new law will work a great injustice upon the people for many, many years. In his complaint published in the Missionary Review, he says:

"Under the old Malagasy regime, we were able to preach in the open air, near the great markets, and thus bring the Gospel to those who will not go into our churches to hear it; but this is forbidden by the French laws. None the less is it an offense against the law to have any religion meeting in private houses, and many people have been heavily fined and imprisoned for having a few of their neighbors in their homes to join with them in worshiping God. So that our evangelists are now quite unable to hold little cottage meetings, which many of them used to have in their villages for evening worship at various houses. No actual law has been issued that people can not have worship with their families, but in some places the French officials have let the people know that they do not approve even to this; some have even threatened to punish women whom they heard singing hymns in their houses; others again have said that they will not allow worship in the churches except on Sunday.

From this our readers will be able to perceive the extent and drift of the new law, a law that has made the cowards wince and quail.

It is time that all advanced thinkers in America got together for the repression of religious intolerance. Why waste so much valuable time trying to controvert each other when we are all on the same side of the great fence.

Now, friends, it is necessary that you come to the aid of the Blade. The long winters night is slowly approaching. Get your friends to send in a subscription now so that they may have reading through the winter. All this is your telling them about it and showing them a copy.

The Free Speech League is doing good work and should be given all possible encouragement. Better, indeed, that a free and untrammeled press should be subjected to some abuse than to be denied altogether. Abuses may be dealt with but the suppression of the free press through insidious forms of legal punishment enslaves all the people.

The sad monotony of religious worship casts a gloom and a shadow over the brightest day. Within the church every joy is hushed and the heart is solemnly stilled. Out side all is life. Birds are singing and flowers give their sweet fragrance. A smile will cheer the heart better than a prayer and the happy, hearty laughter of romping childhood does more good than all the sermons that come from hired preacher's lips.

BRAVE

MEN THESE PRIESTS

Dared to Send a Letter of Protest
To the Vatican If They Did
Not Sign Their Names.

EXTRACTS FROM LETTER
THAT DREW POPE'SIRE.

(By Hendrik Prall)

With unusual interest I read an editorial in the *Blade* of recent issue commenting upon the "Open Letter" addressed to the Pope of Rome by a number of the Catholic clergy in Italy. This was a bold step for them to take. It is observed, however, that while the assembly that drew up the letter of the clergy drew up and sent the famous document to the Vatican they could not find courage enough to subscribe their names to it and simply left blank lines to indicate the number joining in the signature.

Only a few fragments of that letter have yet been given to the press for publication, but from what has been published it is certain that the letter was a strong one, calculated to work the Pope into a religious frenzy. In that it was successful for it brought forth a scornful reply, bitter censure, a stern rebuke, strong enough to draw forth comment from the *Blade*'s editor.

Having, formerly, been a Roman Catholic worshipper, learning of my error in time to pull from under the fearful weight, I can appreciate the failure of those Catholic priests to sign their names to the document. It might have proved fatal to them, it is true, in Italy where the church is in a constant turmoil, suspicious of every body and everything that does not exactly belong to it and affiliate with it. We can understand them for lack of courage, as the mere fact that they wrote the letter at all, and after writing it daring to send it to the Pope, all the circumstances considered, stamps them as a brave set of men. Their courage may be seen from the following few paragraphs which I have been able to find from different American publications and now send to you:

"And it is, because she has not tried to understand them that she is losing her hold on the people. Not only does she withdraw from the church, but she herself becomes to be considered as the great obstacle to the freedom and happiness of peoples, the priest to be regarded as an obstructive parasite, and the Gospel and Christianity to be treated as expressions of civilization which is obsolete because it is unable to see the ideals of liberty, justice, and knowledge which are stirring the masses. This feeling has filtered down from the university to the workshop, from the great city population to the work of the commoner districts. And even for the minority which has remained faithful to the church, Christianity is rather the mere cold observance of traditional formulas and precepts than the directing force of their life.

"Some are already announcing the death of Christianity. The writers are not of their number. They believe that Christianity is passing through one of those crises which an organism has sometimes to endure in which it purifies itself of elements heterogeneous and hostile to its nature, and from which it emerges to a more vigorous life. It was in this belief that, in response to the call of the Pope, they sent them selves to the work of renovation, for such a task was not to be lightly undertaken. There was necessity for its accomplishment a frank recognition of the causes of the crisis. A frank and loyal sincerity must be the guide of all our research, for all our work would be contrary to the divine Spirit, which is the spirit of truth, if it were not guided by the desire of objective truth. It will not do to adopt the usual clerical explanation that the masses reject religion because of the dulness it imposes on the mind, the rigorous character of the moral code, or even because of the intellectual difficulty of accepting its dogmas. The real reasons are more fundamental. They are that the church has adopted an attitude toward democracy and science which has made her justly suspected by both these forces. In France the church has obstinately allied itself with the remains of non-aristocratic and aristocratic privilege in order to hamper and, if possible, to overthrow the Republic. In Italy she consistently resisted the aspirations of the people toward national unity and, since their fulfillment, has withdrawn into a self-centered silence and inaction. If she is to conciliate and inspire the democracy, she must

bring herself into line with its ideals. She must not only abandon her alliance with the shrunken realms of privilege among democratic peoples, but also transform and purify the form of her own government so tenaciously held, and abandon or abdicate her measures of provincial autonomy among her bishops, recognize more freely the religious action of the laity, and secure more equitable tests in the selection of her central executive body, while providing for a fuller representation of foreign nations upon that body."

The progress of the positive experimental sciences has demonstrated the insufficiency of every metaphysical explanation of the universe. The historical and psychological method of establishing truth, partial as they are and must be, have added added to the real and lasting antecedents given in certain metaphysical abstractions. For minds trained in the new methods the traditional form of Christian apologetics is meaningless. The conception of God, of revelation, of the church, of dogma can no longer be imposed from without by means of reasoned argument. The soul must through its own free and vital action sieve the reality which underlies these conceptions, must find reasons for them, and learn their way through the impulse of its own religious experience related with the expression of the human spirit. The old apologetics, as it is called, has, therefore, a positive value, since it helps us to distinguish between what is moral and religious truth in the Bible and what is mere explanation and unfolding of it, and that succeeds in preserving the real truth, meaning, and inspiration of the Bible."

"Today it is considered a crime to utter a word of disapproval either of the conduct of ecclesiastical government or of the unworthy methods (condotta disposta) of those who represent it. Yet meanwhile, both here and in Rome and outside it, reviews and journals which breathe the fanatical spirit of Islam are allowed to go on with the most shameless, often most obscene, of the most loathsome infamies in a set of the clerical dress which many of us wear, and far from unworthy."

"To prevent such errors, the preamble to the Pope has ordered a congregation of inquisition to note and reprove the principal errors, and with his approbation sixty-five propositions are condemned. These include the following:

"Divine inspiration does not guarantee all and every part of the Holy Scriptures against error.

"The resurrection of the Saviour is not a historical fact, but is purely spiritual. It can neither be demonstrated nor be discredited.

"The Catholic Church became the head of all churches not by divine ordinance, but by purely political circumstances.

"The church is the enemy of natural and theological sciences.

"The Christian doctrine was first Judiac, then Pauline, then Hellene, then universal.

"The principles of the Apostle's Creed had not the same significance to the primitive Christians as they have to the Christians of the present time."

DEATH OF A VALUED WORKER

Jacob House Dies at Hagerstown, Md. Was a Rationalist in Belief

Friend Hughes:

On Monday, July 22, 07, an old reader of the *Blade*, Jacob House died from Bright's disease, here in Hagerstown, aged 60. He was a tall, ex-peculiarly bright, a fine mechanic and a well-read man having himself constructed a 6 foot telescope, himself, making it so powerful as to plainly show the rings on Saturn and the craters on the moon's surface.

He was unmarried, living alone with his two maiden sisters, who are near his own age and still survive. He served through the civil war in a Union regiment, form the state of Missouri, and was a good neighbor and friend, well liked by all who knew him.

He was a thorough rationalist and greatly enjoyed reading the *Blade*.

The old reader's sons here are presumably dead; three sons, comparatively few young ones, to fill their places, although Christians generally have been considerably liberalized in the past twenty years, yet evolution's way is slow but sure.

Hagerstown, Md., D. WEBSTER GROH.

DEBATE IN PAMPHLET FORM.

Just out, debate on the Bible and Evolution between A. A. Snow and U. G. Wilkerson, 160 pages, 64,000 words. Price 15 cents. Arkansas Traveler, New Hope, Ark.

PESSIMISM

FOOLISH PARADISE

We all Want Facts and Must be Bound by them when Fully Demonstrated.

DOES IT APPLY TO MATERIALISM

(By Channing Severance.)

It has been said by some writer, that materialism logically leads to pessimism. Possibly this may be true, but so many other things do likewise, the idea has no disturbing force with materialists. If pessimism is a fact we want it, for our business is to collect facts. We object to living in a foolish paradise because it offers fleeting attractions and if we are to be honest with ourselves, delusions are not wanted. But how materialism fits the charge made is hard to see, for unless one is thinking about another existence in a spirit world, which no one knows anything about materialism has no gloomy features. If people wish to believe in such a world of course they can do so, but the materialist is not so far as that world goes when applied to human affairs, and for this reason the whole world is money mad and devoting every energy to obtain it. Every business, occupation and profession, has this one object in view, and life is one grand pantheism in consequence. Between natural and artificial evils, mortal man walks downward to the tomb, filled with malice, discontent and uncertainty. If death is not to be avoided we will follow in facts of the case, and when philosophy looks at things as they are we know this, hence, if we are honest, will sophists must accept it. Only by being a superficial thinker can one be an optimist, and that is why our old friend Spinoza asserted that in much wisdom, much sorrow, for thought and knowledge we are continually dispelling illusion and putting us face to face with mortal realities.

Whether agreeable or disagreeable they must be; and while we may conjure up all sorts of objects of contemplation, what we encounter in the daily experiences of life is the real basis of our materialism. Life is an continual conflict for every form of consciousness, sentient existence, and when the struggle to prolong it stops, the end is never far off. One form of life lives upon some other from the lowest gradation to the highest, and the survival of the fittest is nature's law which controls all things and is never suspended from action. Force rules the world in all departments of being, and the secret of success in life is to get and control power in some form. Kind sentiments are easily expressed, but force founded in selfishness runs and moves the world. In all departments of society money is the mightiest force that does of ever did exist, with which all forms of evil of every kind are connected. The power of money is potent as far as that world goes when applied to human affairs, and for this reason the whole world is money mad and devoting every energy to obtain it. Every business, occupation and profession, has this one object in view, and life is one grand pantheism in consequence. Between natural and artificial evils, mortal man walks downward to the tomb, filled with malice, discontent and uncertainty. If death is not to be avoided we will follow in facts of the case, and when philosophy looks at things as they are we know this, hence, if we are honest, will sophists must accept it. Only by being a superficial thinker can one be an optimist, and that is why our old friend Spinoza asserted that in much wisdom, much sorrow, for thought and knowledge we are continually dispelling illusion and putting us face to face with mortal realities.

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DON'T FAIL TO WRITE

(Continued from first page.)

mine guilt by personally created and ex post facto standards. That one is meant by law and liberty, or the constitutional guarantees of "due process of law" can possibly endorse our present statutes upon this subject. If you do not agree then write me why not.

Assuming now that thus far we are in accord because you believe criminal laws should so plainly describe what is prohibited, that an ordinary man may know just what he must not do, or that for any other reason you believe our present laws upon the subject of obscene literature need changing, and suppose that it devolved upon you to prepare a new statute in general terms would accurately describe the literature which should be prohibited because of its obscenity, and whose descriptive test is to be so certain as to make it absolutely impossible to include anything else except what you condemn, then how would you describe the prohibited matter?

In one aspect this is equivalent to asking you by what general test you would have courts determine the existence, in a book or picture, of such obscenity as you think the law ought to punish.

To me it seems that any such description must be wholly written in terms of the sense perceived qualities of the book or picture and not in terms of the described qualities of the tendency. If you do agree and believe that any kind of literature or art ought to be suppressed as to adults, then please write me, in conformity with the above requirements a statement of your tests of obscenity.

Remember now that the test must be so certain as to its meaning that all persons must reach the same conclusion in every conceivable book or picture.

I may not be able to make a personal answer to all letter sent me but I desire your views upon the above matters, in the hope of acquiring a clearer view of the public opinion and also in the hope of receiving some suggestions for my own vision more clear before writing my next article. If a stamp is added I will send you some printed article of mine relating to freedom.

Yours for Truth, Justice and Liberty.

THEODORE SCHROEDER,
Attorney for the Free Speech League,
63 East 59th street,
New York 13.

MEN SHOULD BE READY

Be Prepared to Hit the Right Spot
and at the Right Time

(By Carl Schuster.)

Have you ever tried to fly a kite? If not, watch some little chap before you begin. You will get some pointers about the matter that will stand you in good stead, not only in the business of flying kites, but also in the more serious affairs of life. The kite is down. The tail is up. It is up with bits of paper or cloth to give it the proper balance. The tail is out on some high point of land, watching. Watching? For what? Listen! "Here she comes! Get ready for it."

down, there in the valley you hear a rushing sound. The trees bend before the wind. In a moment it will be here. Get ready. And the lad does get ready. Before the breeze strikes the knoll his kite is up to the wind. Every nerve is tense with desire. Just at the right time he gives it a toss and away the beautiful thing soars to meet the sky. He was ready when the wind blew.

Many failures in this world come from trying to fly a kite. After the wind has reached its height, and begun to die down. The man that tries that way may get his kite up half way and then see it drop helplessly to the earth. Discouraging, isn't it? Out West there are a good many land booms. Who are the men that make money out of them? Not the men who come late and buy land when the boom has reached the crest and begun to go down on the other side. Oh, no. It was the man who was on the spot early and was ready to sell when the price had climbed to the top and the late-comer put in an appearance.

Out in the western parts of this state a man had a thousand bushels of potatoes to sell. He thought he saw a chance to make some money out of the crop. They were bringing a good price, but he thought that wasn't just time to sell. He would wait till they were a little higher. And he did wait. The price began to go down. The breeze had spent its force and his kite was still in his hand waiting for the fresh gale. It did not come. He kept his potatoes till they went clear down to smash. Many of them he fed out to the cattle. Did it pay? Ask him. He has some positive views on the subject now.

The time to fly kites is when the wind blows. What is your particular line of business? Be ready for the breeze. Put up your kite and see it sail to the sunshine. Takes a smart man to know just when to do the smart men that do it. It is the smart men that are sailing the world. All the world are sailing under the awning wondering why luck did not stand by them, as well as by the other fellow. Half the victories of this life come from knowing when to strike. How can a man get the gift of hitting the spot at the precise moment? Isn't it after all, a gift, and not something everyone may have? The secret is in the plain truth: No bound ever caught a fox unless he kept his eyes open, his ears open, his mouth open and his legs on the keep stool.

ARE YOU PREPARED
TO ANSWER

Andrew Carnegie Gives His Views on
The Duties of Life and Wealth.
Three Ways by Which Can
Be Distributed.

(By Andrew Carnegie.)

The wealthy whose name now adorns many a library building dotted over the land, recently gave the following as his particular views on this important economic subject:

Surplus wealth flowing into the hands of a few men, as it does today—what is their duty? How is the struggle for dollars to be lifted from the brutal atmosphere surrounding us? Now wealth has hitherto been distributed in three ways. The first and chief one is by willing it at death to the family. Now, beyond bequeathing, those dependent upon one the revenue needed for modest and independent living, is such use of wealth either right or wise? I beguile, say. As a rule the almighty dollar bequeathed to sons or daughters by millions proves an almighty curse.

It is not the good of the child which the millionaire considers when he makes these bequests; it is his own vanity. It is not affection for the child. It is self-aggrandizement at the root of this injurious disposition of wealth. There is only one thing to be done for this mode—it furnishes one of the most efficacious means of rapid distribution of wealth ever known.

There is a second use of wealth, less common than the first, which is not so injurious to the community, but which should bring no credit nor credit to the owner. Money is left by millions to public institutions when they relax their grip upon it.

There is no grace, and can be no blessing, in giving what cannot be given. It is no gift, because it is not given, but only granted at the stern command of death.

The third use, and the only noble use of surplus wealth, is this—that it be regarded as a sacred trust, to be administered by its possessor, into whose hands it flows, for the highest good of the people.

Man does not live by bread alone

and 5 or 10 cents a day more revenue scattered over thousands would do little or no good. Accumulated into a great fund and expended as Mr. Cooper expended it for the Cooper Institute in New York, establishes some good that will last for generations. It will educate the brain, the spiritual part of man. It furnishes a ladder upon which the aspiring poor may climb, and there is no use whatever trying to help people who do not help themselves. You cannot push any up a ladder unless he is willing to climb a little himself.

These are my views upon wealth and upon life and its duties.

MARTIN CRAN ANSWERS D. W. GROH

Can't See the Crown and Harp Promise
After an Experience of
Twenty Years.

(By Martin Cran.)

Groh, in the Blade for May 26, has an article in which he is getting little uneasy about socialism. Can't lose any sleep over it. Brother Groh, Socialism don't claim neither Palmer nor Lincoln—it is in capitalism of today that does, and is of no importance whatever. Thinks socialism can't do anything like the Christian Heaven. He is a good man, harps etc. Funny but he is. I have had a socialist for twenty years and not heard or said about it before I saw Brother Groh's article. Where did you get that information? After you had read most all the principle books and papers on socialism I have found it to be nothing but the economic question and its promise, the full product of labor, either by hands or brains. No work, socialism would not even promise such a small thing as a harp. I must admit socialism would be but little hard on the workers, as their business will be

out of date. The most sullen persons I know of in the world is an infidel working against socialism and a prohibitionist with blinds in hand advocating prohibition. Beware of those, as they don't know what is in the text book.

Science has already perfected co-operation in industry and science will not stop until it has perfected the ownership of same. Evolution is all the time at work. A planet can not stop on its way to the sun and humanity has the same motion.

Brother Tish says, scientists says of the producing class got 42% less even of what they produced in 1890 and 8 per cent in 1900 etc. United States reports says that. Read the United States Eighteenth Annual Report of the Commissioner of Labor (reprint of part of print and suppressed but can get it by writing to the U. S. Capitol, Kansas) a leading republican document. Mr. Moore says in Dog Document, page 96, I am not a socialist, though their principle is right, but I tell you under this whole internal business there is burning a scoundrel volume that some of these days—I do not say fine days—will burn out a lot of hot stuff that will bury this alliance of political and religious rotteness so deep that Herrenkunst and Pompei and Martinique will not be a circumstance.

EVOLUTION AND SOCIAL PROBLEMS

Nothing Great in Man but Man
Nothing Great in Man but Mind
and Mind is Character.

(By D. K. Shantz.)

The following is reproduced from Secular Thought. Its author is the Professor of Anatomy in the Columbian University and ranks high as a scholar.

The article is the best contribution given to the FreeThought press in recent times. He says:

The relation of Evolution to many social problems of vital importance is a matter of great interest, as well as extensive subject.

We may have only space to say that in order to understand the normal actions, as well as the abnormal ones, of the members of society, and in order, therefore, to understand and inaugurate rational methods of conducting education, minimizing pauperism, vice, disease, and crime, it must constantly be borne in mind that two great streams of tendencies have come down from age in the germ cells—what we may call the diseased and animal tendencies on the one hand, and the distinctly human and hereditary tendencies on the other.

The most characteristic of the human tendencies are abstract thought and reflection, and therefore the power of choice or will and sternness.

Also it must be borne in mind that environment is a force of commanding influence. The environment (which the individual may make for himself to a limited extent) may be propitious or adverse to the best human and normal tendencies. The relative preponerance of the animal or the human, the healthy or the diseased tendencies, taken in conjunction with the character of the environments, stamp man's actions as normal (and therefore good) or as abnormal (and therefore responsible). Not to discriminate between such normal and abnormal persons is not in accordance with either common morality or common sense. Neither is it in accord with common sense, or morality, or humanity, for society to deal with its habitual criminals and paupers, and subjects of hereditary disease, in the utterly irrational manner that it does. When society takes away from the criminal his personal liberty and places him in an environment that theoretically reforms him and projects itself, why does it not take cognizance of the fact that a person is often a habitual failure in practice? The criminal is often not reformed and he gets into the category of habitual offenders; but see why permits him, during his intervals of freedom, to procreate his kind and send his polluted cargoes of vicious heritage to helpless offspring? Is this humanity to these offspring? It is the grossest inhumanity! Does society protect itself by its intermittent detentions of habitual criminals? It probably breeds three habitual criminals while it is failing in its efforts to reform one. It is mostly by Nature's prematurely killing off incorrigible criminals by their diseases and deformities, that social pests are kept within due bounds and not through reformation accomplished in improperly conducted prisons. It seems to us that every consideration of justice and humanity cries aloud for the destruction of the progressing glands in habitual criminals. Castration should go hand in hand with detention behind prison bars. Why should the habitual drunkard, for instance, be permitted to get his poisoned germ cells into helpless beings, giving them diseased bodies and vitiated moral character, thus foredooming them to life-long physical ailments and moral turpitude? Re-

moval of the progressing glands should be the penalty for chronic alcoholism. In objection to this suggestion, some may protest of personal liberty. What a multitude of courage and brain power is lost in the name of personal liberty is often made to cover, in allowing personal liberty which more often means unbridled license of offspring are frequently enslaved by poverty, vice, crime, and disease in their manifold manifestations. During organic evolution Natural Selection has been incessantly on the watch for weaknesses of any kind, ruthlessly exterminating the helpless, the weak, the sick, and those that in any way are unfit. In social evolution Natural Selections have often been of necessity no less ruthless, but in this case, the unfolding more and more loving and lovable traits have so largely subordinated Natural Selection as to permit the helpless, the old, the sick, and the unfit, to live, thus strengthening those highest attributes of the greatest minds, viz. intelligent sympathy, pity and love.

But it seems to us that the highest ideals, in dealing kindly with an abnormal, passible person, will not continue long to stupidly overlook the mighty rights of unborn children. Human selection of the socially unfit will be dominated more and more, as social evolution molds its traits, by those who are the highest of evolution, viz. the highest ideals of evolution, viz. those minds of high character—widely informed minds, of strong will and broad sympathies. And under these circumstances we may hope that unborn generations will not be given over to total oblivion.

Well may we repeat, before concluding, that man is not only a creature of the present, but profoundly a product of the abysmal ages of by-gone eternity. He is not only a composite chip of many old human blocks but of innumerable geological strata blocks. He has in his constitution the remains of reptiles, pisces, and innumerable other old blocks. (We Stand Fast) claims that liberal theology is only the legitimate development of correct Protestant principles, especially the principle of the rights of the individual in matters of faith.

Dr. A. Stecker, too, the famous ex-court preacher and parliamentarian, has again raised his voice to protest against the liberals remaining as part and portion of the church, because they are not of the church, having broken with all its fundamental teachings. He proposes that they leave the church in peace and organize churches of their own, in which they can profess and teach what they preach. To this demand in the "Reformation," the liberal pastor, E. Prentiss, has answered in a special article, "We Stand Fast" claims that liberal theology is only the legitimate development of correct Protestant principles, especially the principle of the rights of the individual in matters of faith.

The goal of evolution seems to be the making great men of high character. There is nothing great in the world but man, nothing great in man but mind and nothing great in mind but character.

GERMANY ABOUT TO FACE RELIGIOUS WAR

The Following Significant Article as
bearing Upon the Destiny of
Orthodox Creeds is From
The Literary Digest.

Theological Germany seems to be arriving in line of battle more and more definitely organized. Men of the advanced wing who have in recent years been carrying on their propaganda through the medium of secular magazines and newspapers are being met by a determined attack in special organs of the conservatives. Since liberalism has long ago passed beyond the stage of mere academic interest and even boasts of associations like the Freunde des Christlichen Welt (Friends of the Christian World) to aid in disseminating the new ideas of freedom, failure in practice? The criminal is often not reformed and he gets into the category of habitual offenders; but see why permits him, during his intervals of freedom, to procreate his kind and send his polluted cargoes of vicious heritage to helpless offspring? Is this humanity to these offspring? It is the grossest inhumanity!

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rest until they rest in thee, O God; but the God must be an objective reality and a worthy object of trust and confidence.

What Lepius has in this way experienced and politically in his able doc-

torial life has transferred into active church life in the remarkable Pietistic movement known as the "Gemeinschaftbewegung" (Amalgamation Movement), an agitation which with in the past year or two has spread

wonderfully in nearly all the state churches and has for its purpose the segregation of those from the state churches who feel that modern theology cannot and does not satisfy the heart and who therefore seek this satisfaction in the worship of God and the adoration of Christ on the basis of the old evangelical views. Lepius himself is one of the leaders of this movement, which is rapidly antagonizing the state churches because there are still some faithful people in them, but ask for the co-operation of all those who hold fast to salvation through the God-man Jesus Christ. Separate services are held, largely of the nature of prayer-meetings, with frequent celebrations of the Lord's Supper and public testimonials of faith and Christian experience. As this movement is expressly directed against modern theology it is declared by its advocates to be the answer of the church at large to the attempts of the advanced thought to find its way into the church and the practical tool to show that, as advanced theology enters the church, real believers must and will desert the church.

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